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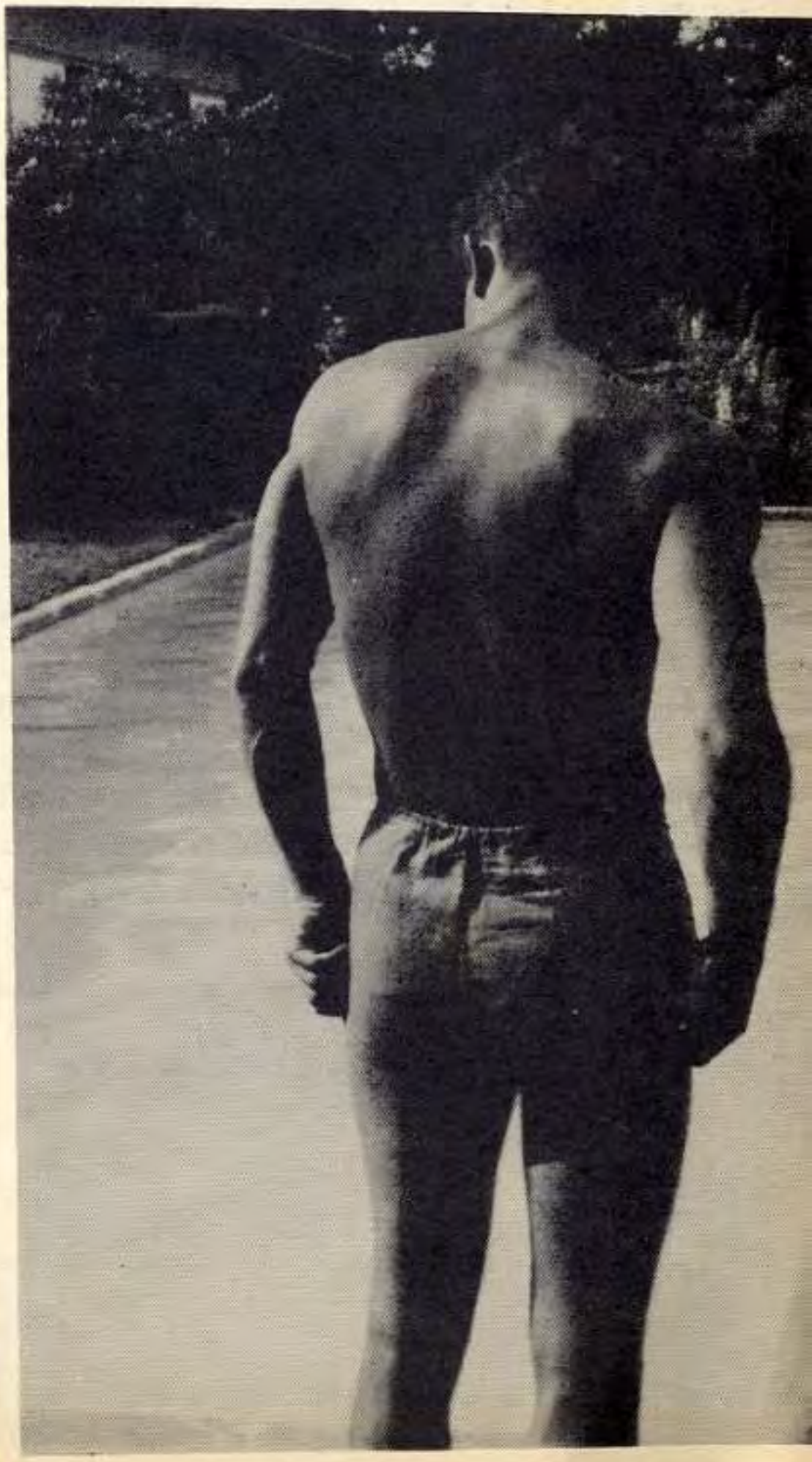
sex in perspective



Homosexuality Rational

Dr. Albert Ellis

October, 1964
Volume IV
Number 8

from the EDITOR:

You are about to read the first issue of DRUM Magazine.

It differs from other magazines in scope, content and presentation.

We can do no better than cite the Walden quotation from which our name is taken and trust that readers and editors both will live up to its mandate.

> "If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away."

-Clark P. Polak

drum
sex in perspective

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NEWS
Home

REHOBOTH BEACH, DEL.: Harry Bonk, the head of the Highway Commission, said that he received a "barrage of calls" about homosexuals who "congregate like bees in a swarm" in the Rehoboth area. Local police said, however, that homosexuals cause little trouble and one officer was quoted: "If all we had to do was handle complaints about homosexuals, we wouldn't have a job" One father said he is concerned about large numbers of homosexuals collecting in the Cape Henlopen area.

Barkeeps have stated that homosexuals have good backgrounds and good jobs, but the father said he would no longer drive his Jeep near the Cape.

BOSTON, MASS.: A Hearst "reporter-photographer task force investigation" has discovered homosexuals and prostitutes in Boston. The team reports a 1960 incident where a drunk sailor was found dancing with another man, while prostitutes sat around apparently unconcerned.

Richard J. Sinott, chief of the city's licensing division, recently reported that license applications for Sunday entertainment had been denied. "Inasmuch as I found their entertainment in bad taste... I cannot in good faith license these cafes to present entertainment on the Lord's Day," Sinott said.

Fr. Kenneth Murphy, Boston's famous "suicide priest", estimates the homosexual population at about 30,000, and states that many young people have been sent on a downward path through drink.

Father Murphy also said that Doctors have told him that homosexuality is environmentally produced, but his own experience indicates that it is caused by seduction of the young and by physiology.

Father Murphy said that "public opinion is a much greater safeguard than any legal sanction," but he was still opposed to eliminating the laws against homosexuals.

The American Social Health Association reported twenty-one Boston drinking places as hangouts for prostitutes and sex deviates. One serviceman named a half-dozen hangouts for sex deviates and the ASHA sent an investigator who reported finding: "individuals who displayed the characteristics of homosexuals. Theyhob-nobbed together and were overheard to 'dish the dirt'." The ASHA is a United Fund Organization.

SYOSSET, L.I., N.Y.: Christine Jorgensen made a remarkable stage debut at the Tinkers Pond Theatre. The show, "O Dad, Poor Dad, Momma's Hung You in the Closet and I'm Feeling So Sad", had a half-price student's special.

PITTSBURGH, PENNA.: The Rev. David Wilkerson held a "Teen Jamboree" at which he said that alchohol, violence, dope and homosexuality were problems faced by teenagers today. Nicky

Cruz, a former head of the Brooklyn "Mau Mau" gang who was converted to Christianity, told his story.

SAN BERNARDINO, CALIF.: "...we can't fool ourselves into believing that allowing the sickness(homosexuality) to continue will provide any solution to the problem," said Asst. Police Chief Melvin Harbauer after three undercover agents arrested 40 suspected male homosexuals in a weekend round-up. Harbauer also said that the problem is made more difficult because officers have no authority to make arrests in private homes.

Two of the three undercover agents have more than 2,000 uncompensated, off-duty hours on this investigation. "Such dedication," said a local resident.

EVANSVILLE, IND.: On July 10, 1964 the Southwest Indiana Register reported a Catholic jurist stated that homosexuality is the least publicized cause for divorce.

EVANSVILLE, IND.: On July 31, 1964 the Southwest Indiana Register reported a lawyer stated that homosexuality is not a valid cause for divorce.

NEW YORK, N.Y.: An anonymous woman identified only as a young married career girl with ten years retailing experience spent five hours and fifteen minutes counting homosexuals on TV, reported Printer's Ink Magazine. She "netted six sure homosexuals, eight probables and three maybes." Her ten-year-old daughter has confirmed her general observations.

MILWAUKEE, WISC.: Three detectives disguised as laborers assisted in the capture of a man who allegedly extorted $4,300 from a Milwaukee homosexual. The homosexual reported the incident to the vice squadand said that the man had threatened to tell his family and employer about his sexual orientation. The homosexual's name was withheld from the press.

FLORIDA: James Duane Barker, a member of the Homosexual Practices Control Advisory Panel, told a meeting of Kiwannians that young boys are paid $50 each to be blindfolded and taken to Miami Beach for illegal homosexual acts. "Everyone is willing to attack the sex molester," said Barker, "but not the homosexual." The Kiwannians were "shocked".

The Homosexual Practices Control Advisory Panel was created by the Florida Legislative Committee which also produced a 52 page pamphlet, "Homosexuality and Citizenship in Florida". The pamphlet, called the "Purple Pamphlet" because it's purple, was banned as "official obscenity" by State Attorney Richard Gerstein and contained a photograph of two nude men kissing and one showing fellatio being performed through a partition of a public lavatory. The Florida Civil Liberties Union denounced the banning but added that its statement was "not a stand in favor of the Johns (Legislative) Committee, whose illegal actions and policies it has long opposed."

The FCLU opposes the continuing existence of the committee, and "would regard its elimination as a progressive move."

Barker told the overflowing Kiwannian audience that the Pamphlet had been written in clinical language and had been misunderstood.

The staff director of the Legislative Committee, John Evans, told a meeting of the Florida Federation of Women's Clubs that 123 practicing homosexuals were in the Florida School System.

The Nation Magazine said: "The spirit of Joe McCarthy lives on so vividly at times to give credulity to the dogma of reincarnation. One could almost have sworn it was ol' Joe standing up there sounding that famous alarm once again: 'I hold in my hands the names...'."

PHILA., PENNA.: "To some extent, the lowering of moral standards and increased freedom of sexual display may reflect an almost frenzied effort on the part of women to win the attention of men," said Dr. Maurice E. Linden, head of the Department of Health's mental health division. He also said that the new top-less bathing suits tend to reflect a problem women are having in being found desirable. Dr. Linden thought that this had something to do with homosexuals in fashion.

FORT WORTH, TEXAS: Eight sodomy cases were filed during one week in June after vice officers began to patrol public parks. Through these arrests police hoped to learn more about the problem of homosexuality, its scope and seriousness. Particullary, police hoped to stop homosexual gatherings. One raid of a west-side tavern netted seventeen known homosexual offenders.

Abroad

LONDON, ENGLAND: The British Home Secretary announced in April that he had no present plans to introduce legislation supporting the recommendations of the Wolfenden Committee, and cited as his reason "no evidence that there has been a material change in the balance of opinion" since "the recommendations failed to pass Parliament in 1960."

On July 15, however, the Director of Public Prosecutions requested all Chief Constables to consult him before commencing proceedings against homosexuals. According to the Homosexual Law Reform Society, this move will possibly have the effect of unifying treatment of homosexuals and preventing "stale" prosecutions. It will also tend to minimize capricious application of the current laws, which is a practical, though temporary and circuitous way of gaining legal reformation.

The Wolfenden Report continued in the news as stories claiming knowledge of a homosexual peer appeared in the Daily

(see page 25)

HR-5990

Dr. Franklin E. Kameny

> "This Kameny fellow claims 10% of the employes in all the departments of Government are qualified for membership in his society. I had statements made to me that nothing could or would be done about this problem because of the power of the homosexual in Washington. I do not believe that." -- Rep. John Dowdy, (D. Tex.), House Congressional Record, August 11, 1964.

After a quorum call, a roll call vote with 301 for to 81 against, HR 5990 passed and the House of Representatives of the Congress of the United States of America confirmed Rep. Dowdy's belief.

The story began in the summer of 1962. Under the Charitable Solicitations Act--a part of the law of the District of Columbia, which is governed by Congress--persons and organizations wishing to raise funds must register with the District Government. Accordingly, the Mattachine Society of Washington did so.

Representative John Dowdy, a member of the House of Representatives' Committee on the District of Columbia, was so incensed by the fact that "a bunch of perverts" could obtain a certificate of registration from the District of Columbia, that he introduced a bill, H R 5990, to provide general restrictions (probably unconstitutional) on the issuance of such licenses for fund raising, and a particular restriction (surely unconstitutional) against issuance of such a certificate to the Mattachine Society of Washington.

In August of 1963, at the request of the Mattachine Society of Washington, Congressional hearings took place, at which the bill was opposed, in lengthy testimony, by representatives of the Government of the District of Columbia, the local ACLU, and the Mattachine Society of Washington.

In October of 1963, upon advice of counsel, and after negotiations with the Government of the District of Columbia, the Society turned in its license, under a regulation which permits solicitation without a license, if the funds raised amount to less than $1500 annually. A clear stipulation was made in writing, by the Society, was carried by the newspapers, and was uncontested by the Government, that solicitations would continue without restriction and without qualifications. Thus the Society no longer came under the bill in any case, and was freer than before, since it was no longer required to account to the D. C. Government for funds raised.

Nonetheless, in January of 1964, Rep. Dowdy's subcommittee reported the bill favorably to the full District Committee, and in March of 1964, the House District Committee formally reported out favorably an amended version of the bill. Immediately, the Society and the local ACLU contacted Congressmen and others. Two weeks later, in opposition to the bill, a minority report appeared, signed by 9 of the 24 District Committee members. The minority report stated, in part:

(see page 26)

A Guide To Rational Homosexuality

Albert Ellis, Ph. D.

I have on several occasions insisted that just about all fixed or exclusive homosexuals are distinctly emotionally disturbed. Every homosexual who truly wants to learn how to enjoy (and not merely tolerate) heterosexual relations can, with the help of a good therapist, do so (Ellis, 1962, 1963). Most confirmed homosexuals, however, obviously do not desire to change their basic pattern of sexual behavior, but do want to live more successfully within their orientation.

Homosexuals can benefit considerably from making use of the methods of rational-emotive psychotherapy which I have exponded during the last decade (Ellis, 1957, 1962; Ellis and Harper, 1961). In fact, whereas the usual Freudian psychoanalytical methods are next to useless and often harmful in the treatment of virtually all kinds of disturbed individuals, active-directive therapeutic techniques and Rational Therapy in particular are often quite valuable in this respect.

(Dr. Ellis is the author of innumerable books and papers on sex and we are delighted that he wrote this essay for DRUM. We disagree with his position that "all fixed or exclusive homosexuals are distinctly emotionally disturbed," but we feel that his system of Rational Therapy is a major contribution to psychotherapy and Society. Dr. Ellis is currently working on a book on homosexuality.)

Let us first consider anxiety. Most homosexuals, however "well-adjusted" they may be to their condition, suffer from various forms of worry or overconcern. They are terribly afraid that they will be exposed, ridiculed, and made to look foolish. Or they are guilty about their nonconformist behavior. Or they are frequently depressed about the hopelessness of their ever finding the kind of sex-love companion whom they really want (and who is so pitifully rare in the gay world).

In terms of rational-emotive therapy, these homosexuals are saying to themselves (a) a fairly sane sentence and (b) an utterly insane one; and if they will clearly see and logically parse and attack their insane sentences, they will not only immediately tend to become less anxious, guilty, or depressed, but will eventually much less often bring on these calamitous feelings again. Thus, the homosexual is usually sanely telling himself (a) "I would not in the least like being exposed as a homosexual and ridiculed by others in my community for being one," or "It may not be the best thing in the world for me to be a homosexual when most of the other people I know are sexually straight," or "I wish that I could find the kind of a sex-love companion whom I keep looking for, but it looks as if the chances are not very great of my doing so in the near or even distant future." If he quite rigorously stuck with these observations, the homosexual would tend to be sad, regretful, frustrated, or displeased--but he would not be anxious, guilty, or depressed.

What causes his anxiety, guilt, or depression are various utterly irrational (b) interpretations that he gratuitously adds to his sane (a) observations. For anxiety-creation: "Because I would not like being exposed as a homosexual and ridiculed by others for being one, it is a terrible thing to be thusly exposed, and I could not possibly stand others not liking me if they knew I were gay." For guilt-inculcation: "Because being a homosexual in this heterosexual society is not very desirable, I am no damned good, am indeed a worthless slob for being a homosexual, and I deserve to be everlastingly punished for engaging in these sinful kind of acts." For depression-producing: "Because it is so difficult for me to find the kind of a sex-love companion whom I keep looking for, I'll never find one; and if I never do, then I can't possibly ever be happy in the course of my entire life."

Why are these (b) evaluations insane? Because if one looks at them closely, it will be seen that they are all non-sequiturs, and that none of them are factually related to the (a) observations. Even if one is exposed as a homosexual and ridiculed by others for being one, it is not a terrible thing--but only a great nuisance or annoyance; and one can stand it (though one may very well never like it). Even if sex deviation in a heterosexual society is not very desirable because it deviates, one is not a no-goodnik or a worthless slob for being in this undesirable condition; and certainly no one, including a fixed homosexual, ever deserves to be condemned and punished for being the unconforming way that he is. Finally, even if it is most difficult for a homosexual to find the kind of sex-love relationship he prefers, there is no evidence that he'll never find it; and, assuming that he never did, there is still no evidence that he could never possibly find other kinds of happiness in his life.

Anxiety, guilt, and despair, then, are not caused by the situation a man is in, no matter how frustrating or dislikable this may happen to be, but (as the philosopher, Epictetus, remarked some two thousand years ago) by his view of this situation. Or, as we say in Rational Therapy, it is not the individual's condition which bothers him when he is emotionally afflicted; it is his irrational, needless catastrophizing or self-condemnation about this condition. Certainly homosexuals are excoriated and penalized by the antisexual culture in which we live; but there is no law which states that they have to depreciate and punish themselves just because their fellow citizens often try to do so. If, on the contrary, they will strongly question and challenge the negative philosophies that they imbibe about homosexuality in this society, and if they will firmly keep contradicting their own internalized sentences which usually mirror this negativism, they can fairly quickly (though with a large amount of work and practice) rid themselves of almost all the anxiety, guilt, and depression that tends to accompany their homosexual behavior.

Similarly with their hostility and rage. Homosexuals often believe that they are angry against the world because it unfairly and gratuitously persecutes them for being different. Hogwash! The statement that they make to themselves at point (a), that their community treats them unjustly and meanly is indeed true and sane. But their view that this unfairness makes them angry is nonsense. What really upsets and enrages them is their own irrational (b) sentence: "Because the world is unfair and nasty

to me, I can't stand it; and it shouldn't be that way!"

Who said so? What's the empirical evidence for this (b) statement? Why can't homosexuals stand the world's unfairness? They'll never like it, of course. But why can't a human being stand what he doesn't like? A little thinking about this will show that he damned well can.

And why shouldn't social conditions be the unfair way they are? It would be nice, naturally, if they weren't that way. But how does that prove that they shouldn't be? The only manner that we could sensibly say that something bad shouldn't or oughtn't or mustn't be bad is to assume that some magical God or Fate says that it shouldn't; and that assumption, obviously, is unfounded. The world is often bad; and homosexuals are frequently unjustly persecuted by it. So it is perfectly silly to say that it shouldn't be this way, when you really (if you are to make sense) mean that you wish to hell it weren't. But it is. And while it is the unfair way it is, you'd better calmly accept it the way it is, unragingly work to change it, and stop giving yourself a needless pain in the belly by idiotically demanding that right now, at this very moment, it simply cannot, must not be the way it palpably is.

Homosexuals, then, if they start facing the fact that their gut-ripping hostility is fully their own creation, and stems not from the world's inequities (which are clearly enough true) but from their own childish grandiosity which prevents them from accepting (while actively disliking) the grim realities around them, can soon rid themselves of virtually all rage and psychopathic rebellion. At the same time, they can sanely retain their annoyance and displeasure over antihomosexual mores and laws in our society, and can calmly work to change these regulations (as, for example, by working in the Janus Society, and other homophile organizations).

I have only attempted, in this brief paper, to give a sketchy outline of how the principles of rational-emotive psychotherapy can be applied by homosexuals, so that they question and challenge the logic of their (b) philosophies and interpretations, stop falsely believing that conditions make them emotionally disturbed, and get to work on minimizing their own anxiety, guilt, and depression, on the one hand, and their self-defeating rage and hostility, on the other hand. Much more detailed expositions of the theory and practice of rational therapy will be found in the first three books cited in the reference list. Many homosexuals--including those who

do and do not want to achieve heterosexual satisfactions--have already successfully used some of these principles; and many more, I hope, will continue to do so in the future.

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ARGOSY MAGAZINE

"It's time you and I had a long, long talk—son."

BECKET

Reviewed by Bob Luther

The motion picture ranks with THE VICTIM and THE SILENCE in its honest treatment of a homosexual relationship. Surprised? Considering the publicity BECKET has received, it was surprising to this reviewer to find the theme of the picture based on the relationship of two men - and obviously a homosexual relationship - rather than on a conflict between Church and state.

Through the first half of the movie the homosexual undertones probably elude the majority of the heterosexual audience. Becket and King Henry, played by Richard Burton and Peter O'Toole, respectively, spend most of their screen time "whoring", hunting, eating, and arguing with the King's adversaries.

But after intermission the story becomes overwhelmingly involved in the two individuals' relationship with each other. The undertones grow into overt dialogue and action. The King's use of the word "love" is too frequent and too emphatic to be misconstrued. Love is definately the correct verb chosen by the King. Becket is definately the object of the verb. Becket, however, isn't capable of "loving" anything until he is appointed Archbishop of Canterbury and becomes in love with the "honor of God." From then on the movie is a study of the King's unrequited love, the inevitable hatred which ensues, and Becket's devotion to God.

If the romantic theme doesn't appeal to you, there is much more to recommend the movie. The acting is supurb. O'Toole plays the King with sincere understanding - from the beginning when the King is childish, to the ending when he has gained maturity, largely through the relationship with Becket. Burton's Becket is coldly realistic but none the less sympathetic and well protrayed. The direction is dedicated; the photography artfully picturesque; the disalogue demonstrative. I doubt you'll be disappointed in any of it. And see it with a friend. You'll have a lot to talk about afterwards.

BOOKS. Bill Emory Reviews "Jonathan To Gide"

"Jonathan To Gide," by Noel I. Gar de. Vantage Press, N.Y. $10.00

At first glance, "Jonathan to Gide" is a chronological history of men who have left their mark on the world. What makes these biographical sketches stand apart from other compilations of its kind, is its identification with the homosexual.

Garde suggests in this book that we have had homosexuality since the beginning of recorded time, and as long as there are men in the world, and history is being made, it will be with us. It is often a positive force, as witness the exploits of Alexander the Great, and the genius of Julius Caesar, and men with it have risen to greatness. To give balance to these histories, Garde has included such personalties as Gillies De Ariz, Titus Oates, and the Marquis de Sade. Their contributions to history and posterity are on the negative side, and we could have done without them. But in this compilation, it is obvious that the author intends the good to outweigh the bad.

It is interesting to note here that it is not true that the Greeks and Romans had a more liberal attitude towards homosexuality. Euripides, the Greek poet was criticised for his actions, and Julius Caesar was the jibe of all Rome, because of his moral conduct.

Many of the names in this book will not surprise the homosexual: Julius Caesar, Oscar Wilde, and Andre Gide are readily identified with homosexuality. Others, such as Jesus Christ, St. Augustine, and some Roman Popes will surprise, and quite possibly offend the deeply religious. It should be stated, however, that Garde's approach to these is a cursory one, and you feel his intention is primarily to shock. The homosexuality is inferred and much of the so-called evidence is gleaned from writings of the person himself and from the writings of others; in many cases, it never became overt.

As reference, "Jonathan to Gide" is useful for it highlights history for all who read it--homosexual or hetrosexual. But this is a book for the homosexual. It places him in history, and with greatness. And, it offers him identification.

BEQUESTS

Bequests and contributions for the Janus Society are solicited. Legal advice available, if required.

drum ADS SELL

The American Civil Liberties Union

The ACLU National Board is considering adopting a new policy with regard to laws prohibiting certain sexual behavior. The action was directed by the recently concluded Boulder, Colorado biennial conference of all ACLU affiliates.

Traditionally the civil liberties organization has held that laws prohibiting homosexual acts and other forms of so-called deviant sexual behavior are not in themselves violations of civil liberties, however unenlightened and harsh, such acts may be. Sexual activity, ACLU has stated, is no more protected from abridgement by the First Amendment's guarantees of freedom of expression than are other acts. (The ACLU, however, has opposed governmental restrictions based on anything short of overt conduct, and has upheld the right to due process for persons accused of homosexual behavior.)

The new policy is to endorse the standards set forth in the American Law Institute's Model Penal Code - namely that no sexual behavior between consenting adults in private be made subject to criminal sanctions. This would include not only homosexual behavior, but also anal or oral contacts between married partners, as well as fornication, adultery and incest.

The new policy is being considered without reference to the issue of abortion, however.

The National Board is also considering a recommendation of the National Capital Area Civil Liberties Union that ACLU policy should oppose the federal government's practice of excluding homosexuals from government employment.

The NCACLU is readying a "White Paper" on homosexuality that will be released in the near future. Also, it is currently arguing in a court case that private sexual conduct, unless it is shown to affect ability to perform duties, is not a relevant consideration for government employment.

The issue of sex laws and civil liberties was debated at length during the Boulder, Colorado convention. A significant minority of delagates at the conference voted against ACLU's taking any position on the Model Penal Code recommendation on the grounds that ACLU should stick to the defense of those civil liberties which are explicitly guaranteed in the Bill of Rights, such as freedom of speech, religion and due process of law in criminal prosecutions. To extend civil liberties to include the "liberty" of sexual behavior would be to step outside ACLU's field, the minority argued, and to dilute ACLU's influence in the important areas of its traditional concern.

The majority view was based on a broader concept of ACLU's role: that the organization should (1) oppose governmental measures which infringe upon the right of the people to live, enjoy liberty and pursue happiness free of unnecessary restraint; (2) specifically recognize privacy as a constitutional right. In this connection, Justice Brandeis' famous dissent in the Olmstead case in which he characterized "the right to be let alone" as "the most comprehensive of rights and the right most valued by civilized men" was cited "to protect that right". Brandeis said, "Every unjustifiable intrusion by the Government upon the privacy of the individual, whatever the means employed, must be deemed a violation of the Fourth Amendment."

It's CONVENTION TIME!

The second annual convention of the East Coast Homophile Organizations will be held on the weekend of October 10th and 11th in Washington, D. C.

This history-making event is another step in the continuing progress toward achieving justice and equality for the homosexual.

Last year's convention, held in Philadelphia, heralded a new era both for homosexuals and the movement that represents them.

This year, again, ECHO continues in that tradition and affords you an opportunity to learn more about homosexuality from some of the nation's top experts.

ECHO welcomes you to your convention!

EAST COAST HOMOPHILE ORGANIZATIONS

P.O. Box 6038 Mid-City Station Washington, D.C. 20005

CENSORS CARL DAVISON

Without setting down any new precedents or elucidating upon its definition of obscenity, the U.S. Supreme Court this week upset a state ban in Ohio on the French film THE LOVERS. The 6-3 decision in favor of reversing two fines of $500 and $2,000 brought forth six separate decisions from the nine justices.

Justice William J. Brennan Jr. delivered the main opinion, saying that by the national community standard of obscenity THE LOVERS was not obscene. Only Justice Arthur J. Goldberg joined his opinion. Justice Byron White agreed with the decision, but without opinion. Justices Hugo Black and William O. Douglas Jr. re-stated their long-held belief that all censorship is unconstitutional, while Justice Potter Stewart, also concurring in the decision, said he thought only "hard-core pornography" could be banned.

Chief Justice Earl Warren, joined by Justice Tom C. Clark, said that the states should not be held to a single national standard of obscenity. He voted to uphold the ban on this film. Justice John M. Harlan shared the dissenting opinion, saying that any state ban should be sustained if "rational" and that this ban passed that test.

The Evergreen Review's April-May issue was seized on April 25 on the grounds that it contained obscene material, and the magazine's printer was arrested.

The charges stemmed from an article by Wayland Young, entitled, "The Exluded Words." Young, is described as a "diplomat, novelist, historian, newspaperman and a member of the British House of Lords," and the article itself deals with a socio-historical study of the supression of sex.

On May 18, the Evergreen Review filed suit in U.S. District Court, Brooklyn, for the return of the issue, $100,000 damages, and an order restraining District Attorney William Cahn from interfering with the manufacture and production of the magazine.

The issue is currently on sale, though the other legal questions are still unresolved.

The American Library Association reports that the Gastonian, N. C. PTA, which has been studying the problem of allegedly obscene literature, eschewing censorship as both unwise and impracticable has come up with a novel program: "We are going to take some of the filth," said the Central School principal, "and put it on display - a sort of layout. And together with it we'll have samples of the wealth of good reading material. We'll photograph both, publish a brochure, distribute it throughout the church, publicize it, let everyone know - and learn how to make a choice."

The Joseph E. Levine production of the film based on the bawdy best seller, THE CARPETBAGGERS was expected to treat the novel's rape, nudity, sadism, lesbianism and incest sections with new clarity. (see page 25)

Heterosexuality In America

P. Arody

Steel-helmeted young men with billy clubs and vicious dogs;[1] Taylor and Burton, now "married", once just illicit;[2] a combat veteran whose racing car, cabin cruiser, Jaguar, two late-model Cadillacs and a mistress came from spying;[3] an automobile mechanic just making a living;[4] and the pernicious influence of sex advertising[5] may seem to be highly dissimiliar subjects. In fact, they are all parts of what is called the heterosexual world, a world which is actually sad and often sordid.

Heterosexuality shears across the spectrum of American life--the professions, the arts, business and labor. It always has. But today, especially in big cities, heterosexuals are openly admitting, even flaunting, their deviation.

For every obvious heterosexual, there are probably nine nearly impossible to detect--some have adopted, in an effort to conform, stance and attitudes of the more traditional, socially acceptable, homosexual world and, here, DRUM magazine reports on the heterosexual in America, its locale and habits.

Parents especially are concerned about this social disorder which society, unsuccessfully, has tried to suppress. It does pose a problem both to pregnant, unwed teenagers and to those who wish to follow religious dictates of lifetime abstention.

The myth and misconception with which heterosexuality has so long been clothed must be cleared away, not to condone it but to cope with it.

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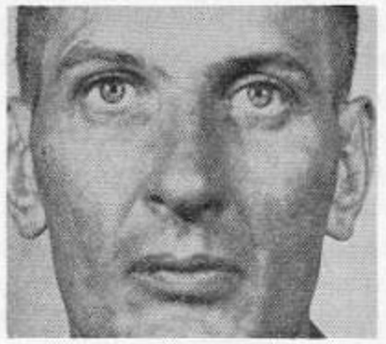

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the new "top-less" bathing suits were introduced. The controversy came to a head in Hollywood where models La Yuma Backer and Rose Williams (upper left) held a top-less press conference while local stripper Jenny Lee(lower right) picketed the affair.

Other heterosexual beach attire (facing page), while clothing most of the body, gives pause to thoughtful homosexuals who consider such displays as childish, or even feminine.

It is estimated that 95% of all heterosexual men are sex criminals and, according to the state in which they live, the overwhelming majority of heterosexual marrieds also consistantly violate the law. These technical violations are not the result of sado-masochistic practices, adultery, prostitution, rape or child molestation for these acts, some of which are properly considered

A far-out fringe of the heterosexual world, a world which they themselves call "straight" is so-called S and M("S" for sadism and "M" for masochism). One of the most dramatic examples is the numerous publications that openly carry advertisements for these practices. An unknowing reader will pass calls for "submissive females interested in discipline and bondage" as confusing. Few will suspect their true intent.

Cocktail bars in the business districts almost always are patronized by unescorted women who are furtively seeking sex for either fun or profit. Throughout the evening there is a constant turnover of customers as contacts are made, or as individuals move on to other bars in search of better luck.

Public display of heterosexual nudity became an issue in much of the nation's press this summer as

crimes, represent a separate legal classification. Jail sentences that may range to life imprisonment and unlimited fines can be set against married heterosexuals who do anything other than direct sexual intercourse. Anal and oral contacts between marrieds are strictly prohibited by law and the question that seems to pose itself is: Shall we build prisons to house the whole of humanity or shall we take another look at our laws that effect homosexuals and heterosexuals both?

We need only to look to find the sordid and the sad in the heterosexual world. We can point to murder, mayhem and commercial exploitation, not to mention two recent World Wars and a long series of localized massacres. However, it is no more true to say that this typifies the average heterosexual than it would be to say that effeminity or over-masculinity is indicative of the homosexual way of life.

Heterosexuals do form a separate and distinct class of persons in many respects and they have adopted customs which seem perverse and sometimes even sinister to the average homosexual. However, the mainstream of heterosexual life is not much different from the mainstream of homosexual life. Differences which seem extreme at first lose most of the emotionally laden values once a close and human appreciation is applied.

To the Editors of LIFE:

As an individual who is homosexual and as the President of the Janus Society, I must protest your treatment of homosexuals and homosexuality. I would like to call your attention to some of the inconsistancies in your story: 1) While your photographs rivet attention on the 15% of homosexuals who are obvious, little effort is made to show the other 85% who are unidentifiable in society. 2) You reduce the evidence of Drs. Hooker, van den haag, and Kinsey to secondary positions while emphasizing the opinions of Dr. Bieber in addition to dwelling on the more sensational aspects of the new "Kinsey" report. 3) You fail to explain how the majority of homosexuals who are, in your quotes 'emotionally disturbed' while they still function successfully in their respective occupations. 4) You fail to take a stand for law reform when the preponderance of the evidence is pointing forcefully in that direction. 5) Entrapment is both illegal and undesirable police procedure, but your comments on the Officer-Jerry dialogue fail to call attention to this fact.

It is our position that until such time as there is clear cut evidence to contradict our stand, homosexuality per se is not a significant factor in determining military or civilian fitness for employment, psychological maturity, social desirability, or public and private acceptance.

Each individual must be judged on his or her own merits and cannot properly be accepted or rejected because of homosexuality.

Clark P. Polak, President

Dear Mr. Polak:

Naturally we regret your disappointment in LIFE's June 26 report, "Homosexuality in America." It was our intention to present a balanced and fair account of the problems surrounding homosexuality, and I believe we made clear the difficulties caused homosexuals by law enforcement procedures as they are practiced in a city such as San Francisco. We stated clearly in the article that the large majority of homosexuals are unidentifiable in society. Within the framework of our report, however, where we chose to treat the growing openness of homosexual society, we focused attention primarily upon the identifiable minority. As for our treatment of present-day scientific views, we believe we gave a fair account. As you know, the findings of many researchers such as Kinsey have been widely critized from a methodological viewpoint, while the opinion voiced by Dr. Bieber is representative of widely held views of psychologists and psychiatrists. We did not, however, present either approach as a final word on the subject.

Although space limitations did not permit us to publish your letter in our Letters Column, we hope you'll have a chance to see the sampling of reader response to the article--pro and con--in our July 17 issue.

/s/ Patricia Hines for the Editors

Woman's Way Joan Fraser

Dear Joan: For as long as I can remember, I have always had mannish traits. I love sports and I hate high heels. This has created a variety of problems. All thru my life there has been pressure on me to try to disguise my masculinity. Often I feel uncomfortable and frankly I'm not sure what to do. --D. W., Biloxi, Miss.

Dear D. W.: How do we judge a woman's feminity? By how slim she is and whether she curves in the "right places"? By how high her heels are? By how many of the opposite sex she can attract?

Criteria for femininity change according to the social customs of the times. For example the flat bust and boyish figure popular in the 20's is today passe. Our standards are at best arbitrary and often we tend to confuse the female and the feminine. Being female is biological. Being feminine is often a matter of choice.

True, the 5' 3" girl whose measurements are 34-22-34 has an eaiser time filling the popular image of femininity than does the woman who is nearly six feet tall and has shoulders like the star halfback of the Green Bay Packers.

The question is this--should that woman try to emulate the fluffy little thing or should she be what she can be? Is it important to be feminine? Is it necessary?

About two years ago I attended a convention held by one of the homophile organizations. Many women were present, but I particularly remember two of them. One is a tall slim girl with very short blonde hair which she wears brushed back. In a button down shirt, slacks and loosely fitting sweater she is almost indistinguishable from a boy. That day, however, she was wearing a bright red shift and three inch heels. Her hair was combed into bangs and she wore makeup. As I stood near her, I heard one of the men exclaim, "Meg! You look terrific". She glowed.

The other girl, Laurie, is rather short and stocky. She has curly close-cropped red hair and a round pleasant face. Ordinarily addicted to dungarees and men's shirts, for this meeting she chose a green silk dress and carried a handbag which she shifted awkwardly from hand to hand. Out of place in the unfamiliar enviornment, she swayed precariously on her high heels. I heard no compliments. I did see several people glance at her and then away, embarrassed by the picture she made.

Meg, naturally boyish, has worked out for herself a compromise. On weekends, when she wants to, she wears slacks and sweaters. The dresses she wears to work and for public affairs compliment her figure and coloring. She wears heels often enough so that she is graceful in them. She likes the admiring looks men give her legs and she enjoys the surprised faces of her friends

when they see her dressed up. For her there are adequate compensations for any slight discomfort she might feel. There are many masculine girls who have discovered a solution like Meg's, but Laurie has found this mode unacceptable.

She will never draw men's approving glances. She is uncomfortable in dresses and heels and prefers a ball game on TV to dinner out and a social affair. Perhaps she should buy a becoming dress and make an attempt at going out. But would this satisfy her?

Someone like Laurie has a difficult choice to make. Being herself involves being different. Heads turn in surprise when she saunters down Main Street. Whatshemust decide is how much does she mind when people stare? How much does she care about their opinions? Enough to change a very basic part of her personality?

Each of us is an individual, with her own destiny to work out. Each must come to terms with herself, finding acceptance within her own mind before thinking of whether she wants other's acceptance. And if a woman is more comfortable in dungarees, hammering together a house for her dog, perhaps she should avoid situations which compromise her image of herself. Is life fuller because once a month she gets dressed up and goes out, even though she doesn't enjoy the evening because her girdle and shoes are pinching? Is it necessary to do such things to be accepted by society? Indeed is it necessary to be accepted at all if the acceptance involves maintaining a false image of yourself? Would Laurie be happier deciding upon a life for herself which is comfortable and really hers rather than making an unpleasant compromise which leaves her unhappy and doubtful of her own personality?

the Ladder

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Write for information concerning voting and associate membership, also location of chapters.

News, from 6

and Sunday Mirror. The Mirror claimed they had a photograph showing a "well-known member of the House of Lords seated on a sofa with a gangster." The Mirror gave no names but it claimed that Scotland Yard was investigating "alleged relations between a prominent peer and a leading thug in the London underworld." The photograph was not published; Scotland Yard denied any investigation; and, the Mirror paid the famous Lord Boothby $112,000 damages.

Censors, from 17

Industry self regulation of film producers through the broadened Motion Picture Production Code was thought to present no obstacle to the film's release, and the Supreme Court's recent decisions apparently cleared the road for an authentic "Carpetbaggers."

Hollywood and the industry at large watched the Denver opening closely, anticipating a possible nationwide wave of protest whose outcome was at best uncertain.

To everyone's surprise, when THE CARPETBAGGERS flashed on the screen, it offered a two hour story that has been termed "solid and entertaining" by reviewers, but bore little resemblance to the original novel.

The question is, what happened to the Levine movie between the filming which one of the stars claimed "Would blow the town sky high... if it ever got on the street" and the inocuous version currently circulated?

The answer came from a Levine aide who had participated in the show's "de-filthing": "We screened the picture in advance for the Legion (Roman Catholic Bishops Committee for Motion Pictures and Television) representatives, as all studios do, and they submitted a list of scenes and dialog considered objectionable. We met a day later, went over them and agreed to all the changes. It was as simple as that."

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HR-5990, from 7

"-----H. R. 5990 is an ill-considered, unnecessary, unwise and unconstitutional measure. It is a danger to the people of the District of Columbia, and should be rejected."

In the ensuing weeks and months, a number of local newspaper editorials appeared, uniformly opposing the bill. Editorial comment throughout the country also opposed the bill.

After many delays, the bill came before the House on August 11. It precipitated an hour's heated debate, in which the Mattachine Society of Washington was the major topic of discussion, even though the Society is no longer affected by the bill.

Representative Ryan, of New York, put the matter: "Mr. Speaker, I oppose this bill with or without the amendment. The issue really before the House is whether or not the District of Columbia Commissioners are to be set up as judges of public morality in the District of Columbia. Are we going to make the District Commissioners dictators of what is offensive morally? They are not even elected, so it can not be claimed that they represent a community consensus.

Furthermore, there are no definitions in this bill of public health and welfare or what offends public morals. There are absolutely no standards. It has been pointed out amply by those who have spoken before, the gentleman from New York (Mr. Multer), the gentleman from California (Mr. Roosevelt), the gentleman from Rhode Island (Mr. St Germain), that this is a bad bill. The amendment does not cure it."

As a public service to all voters, DRUM presents the roll call; as published in the Congressional Record.

(see page 33)

Homosexuality In The News

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CRYPTOGAYME

ML WBGZ DOQRMBON AWD QO LW DORGMCO

LEHL M FHG BWL H ADORU- EMNO, FWDPNWB

(Solution next month)

Decorating Stone Mason

It was on the Paoli local. I was returning from an appointment and had settled myself comfortably, or as comfortably as one can on the Paoli local, in one of those new three-seater sections. Have you ever noticed how seldom you see three people traveling together?

Well, there I was, in a window seat, with a new book open in my lap. The book was "How to Live Happily In A Split-Level House." I had always wanted to know.

When the train stopped at the next station the two empty seats in my section were taken, but so deeply engrossed was I in the cost of cleaning all those windows I took no notice of my companions. Gradually, however, I became aware of snatches of conversation, and soon I was consciously eavesdropping, my book still open and my eyes still glued to it. I find this a wonderful way to while away the time, on the Paoli local, especially.

"...and so I bought the lamp," I heard, "and it's about 55 inches tall, with a kind of Oriental look, but with just a touch of French Provincial--you know--what they are using today."

The second voice answered. "Mine aren't exactly what they are using, but I thought if I changed the shades..." This last was said with a hopeless air.

The first woman's voice interrupted. "Well, I had these tables that they are using, but I couldn't see my old lamps on them. They just are not using that kind."

Fascinated, because I had always wanted to know who THEY were, I now gave up all pretense of reading and listened attentively I also stole a glance at the women sitting next to me. They were quietly well-dressed, with impeccable white gloves and unpretentious but expensive furs about their shoulders. In short...Paoli local.

They went out of my life at the Philadelphia suburban station. But the question bothered me. Who is this THEY that I had heard them discussing? I had encountered reference to this mysterious THEY before, and had always meant to do some research on it. Now, since I had a couple of hours to spare, I thought I'd investigate.

But where? I recalled that the Paoli ladies had mentioned lamps, so I decided to try the lamp department of a local store. Wandering among the lamps, I could see there was no magic formula for discovering the lamp THEY are using.

Soon a saleswoman approached me. Pointing to a certain number I said, "Tell me about this lamp."

"Isn't it lovely?" she said. "It's just what they are using this year."

Eureka! I had found it, I thought. (see page 32)

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19, Rue Beranger
Paris, France.

Citizen's News
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San Francisco, Calif.

C.O.C.
Damrak 57
Amsterdam, Holland

C.C.L.
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Brussels, Belgium

Committee on Social
Hygiene, Box 392
Stittsville, Ontario

Demophile Center
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Boston 14, Mass

Daughters of Bilitis
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Postfach Fraumun-
ster 547, Zurich,
Switzerland

Dionysus
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Huntington Beach,
Calif.

Forbundet af 1948
Box 1023, Copenhagen

Forbundet av 1948
Box 1305 Oslo, Nor.

R.S.L., Box 850
Stockholm, Sweden

I.C.S.E., Box 1564
Amsterdam, Holland

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Central Penna.
Box 737
Harrisburg, Penna.

Los Angeles Mattachine
9201 Sunset Blvd., Los
Angeles, Calif.

Mattachine Society
693 Mission Street
San Francisco, Calif.

Mattachine Society of
New York, 1133 Broad-
way, New. York.

Mattachine Society of
Washington, Box 1032
Washington 1, D.C.

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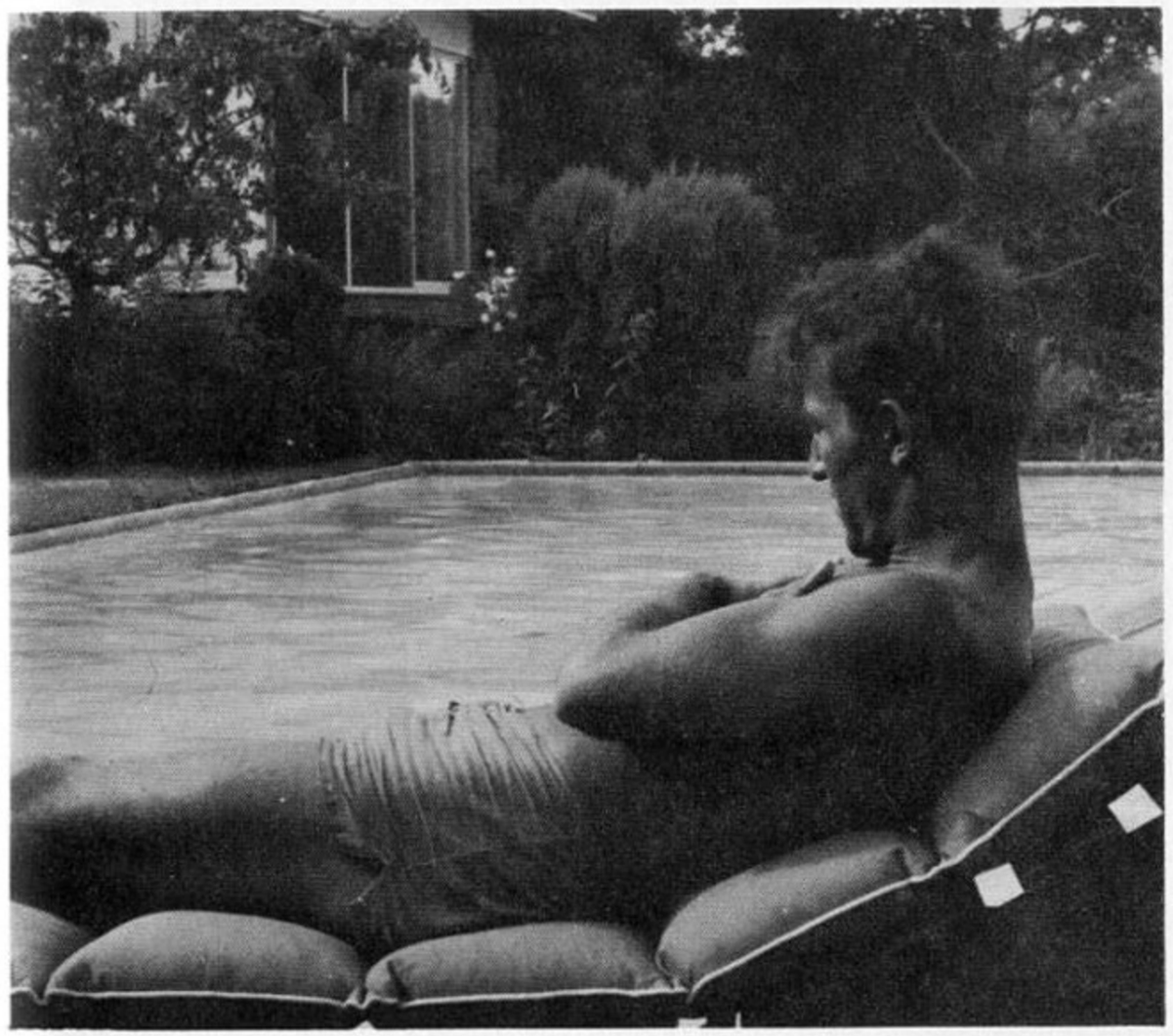

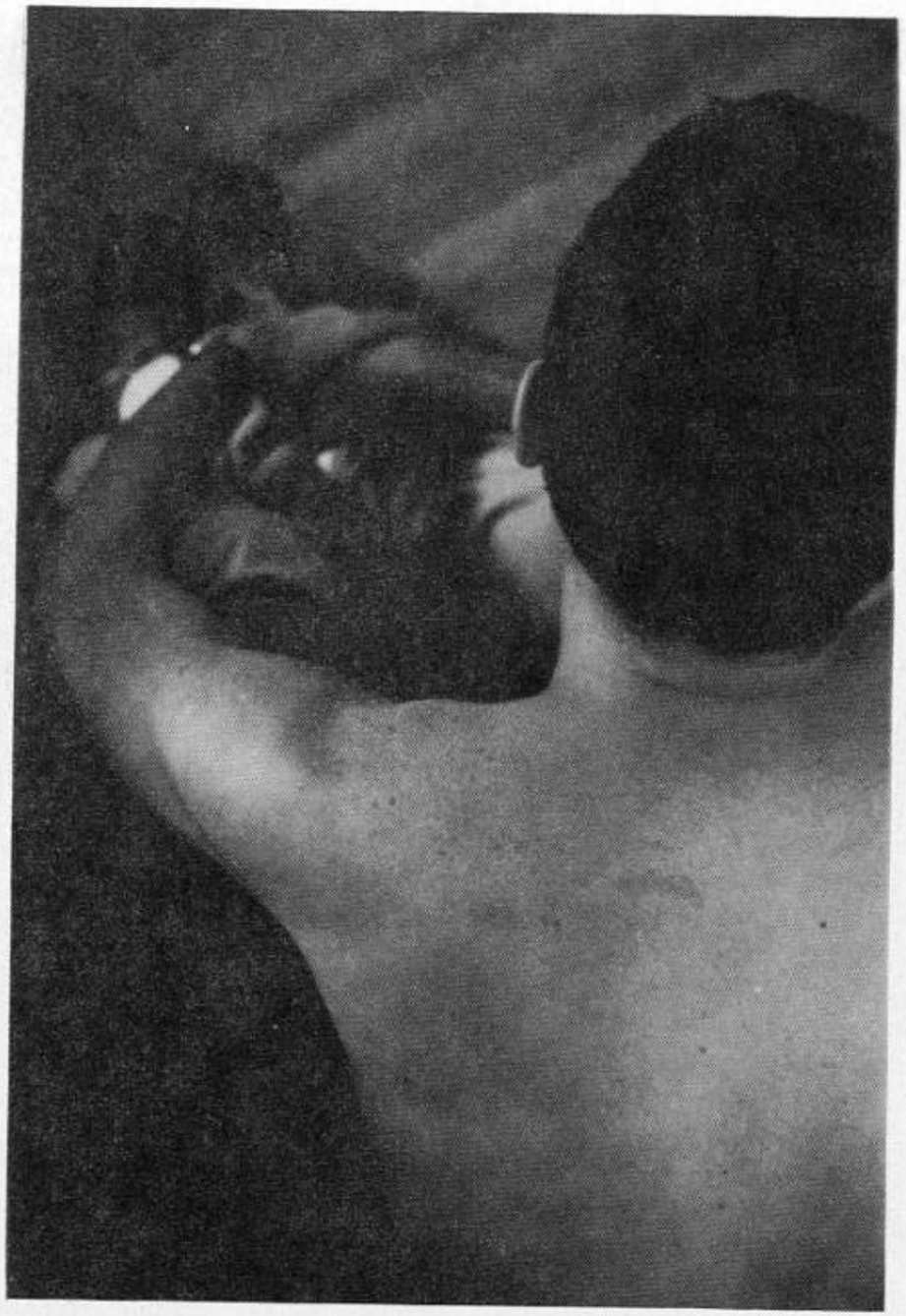

YOUTH

Decorating, see 27

"Who are THEY?" I asked.

She looked at me. "I beg your pardon?"

"They," I insisted. "Are They here?"

"Who?" she asked.

Impatiently, I empahsized again, "They. THEY!"

She looked at me curiously, then turned and left, hurrying away with an occasional backward glance.

"Ah," I thought. "She went to get one of THEM."

Soon she returned, accompanied by a harried-looking woman in a hat. She looked at me. "You have a complaint?" she said.

"No, no," I replied. "I just want to meet THEY." The two women looked at each other.

"Who is THEY?" the hat asked, somewhat ungrammatically, I thought.

"The saleslady told me," I explained, "that they are using this kind of lamp this year, and---"

"They are!" the Hat interrupted.

"Exactly! And I want to meet They," I said, somewhat ungrammatically.

"My dear young man," the Hat said. "We do not have time for conundrums in this department."

Hopeless, I thought. It was being kept a secret. Undaunted, I tried another store. This time in the tables department.

A salesman approached me almost immediately.

"What are they using in tables these days?" I asked. The question did not seem to upset him. "Lamp tables or dining tables?" he asked. "I don't care," I said. "So long as They are using them." He led me over to a group of tables.

"They are using these tables. You will notice that they are lower than usual."

"Tell me," I said, "are They here?"

"Who?" he asked, looking around.

"They," I said, thinking here we go again.

"Are you expecting someone?" he asked.

"No, no," I said. "I want to see..meet.." I got confused, "I want to know where they are?"

"Who?"

"The They you keep talking about...the They everyone keeps talking about. Where are They?"

He backed away from me, muttering something about having someting to do.

So I left. I gave up. My quest for the mysterious THEY bore no fruit. Perhaps one of the readers of this column knows where THEY are. If so, write a letter. But don't send it to me. Send it to the Encyclopedia Brittanica. I'm sure it will be the greatest discovery since the tomb of Tut-Ank-Ahmen.

HR- 5990 Roll Call

YEAS—301

Abbitt
Abele
Abernethy
Adair
Addabbo
Albert
Anderson
Andrews, Ala.
Andrews, N. Dak.
Arends
Ashbrook
Ashmore
Aspinall
Auchincloss
Avery
Ayres
Baldwin
Barry
Bass
Bates
Battin
Becker
Beckworth
Beermann
Belcher
Bell
Bennett, Fla.
Berry
Betts
Boggs
Bolling
Bolton, Oliver P.
Bonner
Bow
Brademas
Bray
Bromwell
Brooks
Broomfield
Brotzman
Brown, Ohio
Broyhill, N.C.
Broyhill, Va.
Bruce
Burleson
Burton, Utah
Byrnes, Wis.
Carey
Casey
Cederberg
Chamberlain
Chelf
Chenoweth
Clancy
Clark
Clausen, Don H.
Clawson, Del
Cleveland
Collier
Colmer
Cooley
Corbett
Cramer
Cunningham
Curtin
Curtis
Dague
Daniels
Davis, Ga.
Denton
Delaney
Derounian
Fallon
Fascell
Feighan
Findley
Fino
Flood
Ford
Foreman
Forrester
Fountain
Fulton, Pa.
Fulton, Tenn.
Fuqua
Garmatz
Gary
Gathings
Gibbons
Glenn
Goodling
Grant
Griffin
Griffiths
Gross
Grover
Gubser
Gurney
Hagan, Ga.
Hagen, Calif.
Haley
Hall
Halleck
Halpern
Hansen
Harding
Hardy
Harris
Harrison
Harsha
Harvey, Ind.
Hays
Hébert
Hechler
Henderson
Herlong
Hoeven
Horan
Horton
Hosmer
Huddleston
Hull
Hutchinson
Ichord
Jarman
Jennings
Jensen
Johansen
Johnson, Calif.
Johnson, Pa.
Johnson, Wis.
Jonas
Jones, Mo.
Karsten
Karth
Kelly
Kilburn
Kilgore
King, N.Y.
Knox
Kornegay
Kunkel
Kyl
Laird
Langen
Latta
Lennon
Martin, Calif.
Martin, Mass.
Martin, Nebr.
Matthews
May
Michel
Milliken
Mills
Minshall
Monagan
Moore
Morgan
Morris
Morton
Murphy, Ill.
Murphy, N.Y.
Murray
Natcher
Nelsen
Norblad
O'Brien, N.Y.
O'Neill
Ostertag
Patman
Pelly
Pepper
Perkins
Philbin
Pickle
Pike
Pillion
Pirnie
Poage
Poff
Pool
Price
Pucinski
Purcell
Quie
Quillen
Randall
Reid, Ill.
Reid, N.Y.
Reifel
Rhodes, Ariz.
Rhodes, Pa.
Rich
Riehlman
Rivers, Alaska
Rivers, S.C.
Roberts, Ala.
Roberts, Tex.
Robison
Rogers, Colo.
Rogers, Fla.
Rogers, Tex.
Rooney, Pa.
Roudebush
Roush
Rumsfeld
St. George
Saylor
Schadeberg
Schenck
Schneebeli
Schweiker
Secrest
Selden
Senner
Shipley
Short
Shriver
Sikes
Siler
Skubitz
Derwinski
Devine
Dole
Donohue
Dorn
Dowdy
Downing
Dwyer
Edmondson
Elliott
Ellsworth
Everett
Evins
Taft
Talcott
Taylor
Teague, Calif.
Teague, Tex.
Thomas
Thompson, Tex.
Thomson, Wis.
Tollefson
Trimble
Tuck
Tupper
Tuten
Utt
Lipscomb
Long, La.
McClory
McDade
McDowell
McIntire
McLoskey
McMillan
Macdonald
MacGregor
Madden
Mahon
Marsh
Vanik
Van Pelt
Waggonner
Wallhauser
Watson
Watts
Weaver
Weltner
Westland
Whalley
Wharton
White
Whitener
Whitten
Slack
Smith, Calif.
Smith, Iowa
Smith, Va.
Snyder
Springer
Stafford
Staggers
Stephens
Stinson
Stratton
Stubblefield
Sullivan
Wickersham
Widnall
Williams
Willis
Wilson, Charles H.
Wilson, Ind.
Wright
Wydler
Wyman
Young
Younger
Zablocki

NAYS—81

Ashley
Boland
Brown, Calif.
Burke
Burkhalter
Burton, Calif.
Byrne, Pa.
Cahill
Cameron
Celler
Conte
Corman
Daddario
Dawson
Dulski
Duncan
Edwards
Farbstein
Fraser
Frelinghuysen
Friedel
Gallagher
Giaimo
Gilbert
Gonzalez
Goodell
Grabowski
Gray
Green, Oreg.
Green, Pa.
Hanna
Hawkins
Holifield
Joelson
Kastenmeier
Keith
Keogh
King, Calif.
Kirwan
Kluczynski
Leggett
Libonati
Lindsay
Long, Md.
McCulloch
McFall
Mathias
Matsunaga
Miller, Calif.
Minish
Montoya
Moorhead
Morse
Mosher
Moss
Multer
Nedzi
Nix
O'Hara, Ill.
O'Hara, Mich.
O'Konski
Olson, Minn.
Osmers
Patten
Reuss
Rodino
Rooney, N.Y.
Roosevelt
Rosenthal
Roybal
Ryan, N.Y.
St Germain
St. Onge
Schwengel
Sibal
Sickles
Sisk
Staebler
Thompson, N.J.
Udall
Van Deerlin

NOT VOTING—48

Alger
Baker
Baring
Barrett
Blatnik
Bolton, Frances P.
Brock
Buckley
Cohelan
Davis, Tenn.
Dent
Diggs
Dingell
Finnegan
Fisher
Flynt
Fogarty
Gill
Harvey, Mich.
Healey
Hoffman
Holland
Jones, Ala.
Kee
Landrum
Lankford
Lesinski
Lloyd
Mailliard
Meader
Miller, N.Y.
Morrison
Olsen, Mont.
Passman
Pilcher
Powell
Rains
Rostenkowski
Ryan, Mich.
Scott
Sheppard
Steed
Thompson, La.
Toll
Ullman
Vinson
Wilson, Bob
Winstead

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